

# RELIGIOUS INQUIRER.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—Paul.

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## RELIGIOUS INQUIRER.

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J. T. BEEBE,

A FEW RODS SOUTH OF THE LITTLE BRIDGE.

REV. JOHN BISBE, JR.—EDITOR.

## POLEMICAL.

FOR THE RELIGIOUS INQUIRER.

I have noticed some proper remarks of MAYHEW in the *Inquirer* of July 24th, on a piece published in the "*Christian Secretary*" in which Mr. Robins writing against Unitarians says, "It is painful to the pious heart to witness the depravity of mankind as exhibited by them in wrestling, denying, and interpolating the sacred oracles of God to their own destruction and the destruction of those under their influence; but in this conduct they are adding to the mass of evidence that the scriptures are true, by fulfilling the prophecies of that holy book, the Divine authority of which they so boldly deny, &c." On reading the above quotation, I was led seriously to reflect upon that spirit of bitterness breathed out in the language of pious lamentation which dictated such an uncharitable remark; and I would now ask Mr. Robins if it would be unfair for a Unitarian to make use of his own language and turn his envenomed weapons against himself, would he not think it painful to the pious heart to witness such depravity, or at least such a departure from the mild and charitable spirit of the Gospel of peace? but these are not the weapons I wish to wield, I have here only to request Mr. R. to substantiate his charge against Unitarians, if it be *they* who have "wrested, denied and interpolated the sacred oracles of God," he ought to prove what he has alledged by indubitable authority from the testimony of Moses and the Prophets, Jesus Christ and his Apostles, but as he has not done this to my knowledge, and as I think he will never be able to do it, as the burden of proof lies against him; I shall here briefly adduce some proofs from the Old and New Testament, that the doctrine of a Triune God is not the doctrine taught in the scriptures, and that there is but One God, existing in One person only, who is the Father of our Lord Jesus Christ, and the only TRUE GOD. We find, in the writings of Moses, not the least mention made of a Trinity in Unity, nor one solitary sentence which can be so understood without "wresting the scriptures to our own destruction." In his pre-

diction of the Messiah, descriptive of his character, Moses says to the Israelites, The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me.—Deut. xviii. 15, 18. And the very first principle of the Law which he taught them was, Hear O Israel! The Lord our God is ONE Lord. Let it be here observed as it should be in all his writings, as well as those of the Prophets and Apostles, it is no where said that the Lord our God is One Lord existing in Three persons. In the first words of the Decalogue the command is solemnly impressive, "Thou shalt have no other Gods before me." Again, the Lord he is God there is none else beside Him. In the writings of the Prophets I find uniformly such language as this, Wherefore thou art great O Lord God, for there is none like thee, neither is there any God beside thee. I am the first and I am the last, and besides me there is no God. Is there a God besides me says the high and lofty ONE that inhabits eternity! yea there is no God I know not any. But it is needless to multiply texts from the Old Testament to prove the Unity of God, that great first principle of all true religion; there is no doctrine more plainly taught, or frequently enforced in all the sublime energy of Oriental language, than this. May I not here ask, were Moses and the Prophets ignorant of the doctrine of the Trinity? or if it had been revealed to them, is it not unaccountable that they should never so much as have mentioned it? our Lord says, All things concerning me, are they not written in the law of Moses, in the prophets, and in the Psalms? But where in all these, do we read of his being very God, or God-man Mediator, or of his possessing *two natures*, or making One of the Three persons in the blessed Trinity? But if we examine the New Testament and take him for the man of our counsel, even Jesus Christ, who is the faithful and true witness, it would seem that his testimony ought to be sufficient to settle the controversy. Christ said to the Jews, My doctrine is not mine, but his who sent me, neither came I of myself, but He (the Father,) sent me. Quere, could the person *sent* be the same being who sent him? in other words, did our Lord mean to tell us that he *sent Himself*. Again he says, My Father is greater than I," My Father is greater than ALL. I of mine own self can do nothing, the Father that dwelleth in me, He it is that doeth the work, for the Spirit we read was *given* him not by measure. Why call ye me good, there is none good but One, that is God. He said of that day and hour knoweth no man, no not the Angels in Heaven, neither the Son but the Father only. Could he mean that he knew it as God, but

that he did not know it as man, or which is the same thing, that he knew what he did not know at the same time. Impossible, nor is such an argument admissible without some scripture authority, and where shall we find it? But on this subject the language of our Saviour is so plain and uniform, that I am persuaded, were it not for men's education opinions, they would on a candid examination be willing to receive his testimony, and no longer receive the doctrines of men for the commandments of God. I shall here notice but two or three passages more, which I consider as remarkable expressions of our Saviour. Jesus said to Mary after his resurrection, Go and tell my disciples that I ascend to my Father and your Father, to my God and your God. These words require no explanation. In his prayer to his Father, to whom he always prayed and taught his disciples to pray to Him alone, Jesus says, This is life eternal that they may know Thee the only TRUE God, and Jesus Christ whom thou hast sent." If Jesus himself declared the Father to be the only true God, what other being can be truly God? Our Lord did not say This is life eternal to know me the only true God, neither did he say to know God, the only true God, it was the Father whom he addressed, his Father and our Father, whom he expressly declares to be the TRUE God, and surely we are not required to believe that he was the son and father of himself. Jesus says in another place, The hour is coming and now is, when the true worshipers shall worship the Father in spirit and in truth. The Apostles, who received his instructions, could not teach a different doctrine from their Lord and Master and be his disciples, we accordingly find them uniformly teaching the same important truth; St. Paul says 1st Cor. VIII. 4, 5, 6, We know that there is none other God but One, for though there be that are called Gods, whether in Heaven or in earth (as there be Gods many and Lords many) but to us there is but One God.—Gal. iii. 20, But God is One.—Eph. iv. 6, One God and Father of all.—1 Tim. i. 12, The only wise God.—1 Tim. ii. 5, For there is one God and One Mediator between God and men, the man Christ Jesus. I have already shown who this one God is, as our Lord has expressly told us, who is the only true God, viz. the Father. In accordance with this doctrine, Paul says 1 Cor. xv. 24, When he shall have delivered up the kingdom to God even the Father.—Eph. i. 17, he uses these words. The God of our Lord Jesus Christ, the Father of Glory. St. James uses the same language. Therewith bless we God, even the Father; and Peter, 2 Peter i. 17, For he (Jesus) received from God the Father, honor and glory. St. John, Jude and the others use the same language. I here observe that the words Trinity, God the Son, God the Holy Ghost are never used by the sacred writers in the New Testament, to which authority then are we to appeal, to the oracles of God, or to the doctrines and traditions of men? Mr. Robins accuses Unitarians of "wresting, denying and interpolating the sacred oracles of God to their own destruction." I shall close my remarks at this time by adducing proof from the writings of a very pious and excellent man, that the sacred oracles of God have indeed been wrested, denied and interpolated, but not by Unitarians. This may be said to be but human authority, but on what other does Mr. Robins depend? In Mr. Whiston's "Primitive Christianity Revived," vol. 1, in the dissertation upon Ignatius' Epistles, p. 33, 4, 5, 6, a work it seems which has been kept much out of sight, in which Mr. W. giving his reasons why he thinks the larger epistles of Ignatius to be truly genuine, at length proceeds to say, "that the smaller are orthodox extracts, or abridgments of the larger," and to settle the time when and by whom they were extracted, says, "Hereupon I observe, which is the principal thing, that those smaller epistles are decidedly orthodox extracts, or made for the use of orthodoxy, after the fatal alteration of the faith was begun in the 4th century, when the corrupters of the original doctrines of the gospel were in such mighty want of ancient testimony to support their novel notions and decrees, and wherein so great a part of the writers on the side of the orthodox, began to be employed in abridging, corrupting and interpolating the books original of our religion, for now it was that either new texts of scripture were framed, or the old ones altered or interpolated by the Athanasians, inasmuch that there are very few texts in the whole New Testament, on which those controversies so much depend, but there is either a certainty or strong suspicion, that they have been otherwise read since the 4th century than they were before, for which I appeal to Dr. Mills' inestimable collection of "Various Readings," and I therefore beg of the honest christian readers, that in disputes of this nature, they take care ever to distinguish between those copies, versions and citations which were ancients than Athanasius and those which were later, if they desire to go on safe ground, and would really know what were the original words of the sacred penmen themselves as to this matter. Now also was it that the constitutions of the Apostles were abridged and altered for the uses of the church in Ethiopia, and that I think by, or under Athanasius himself, wherein all that christian faith which was against the modern orthodox was entirely omitted, and the rest most injudiciously and awkwardly epitomized, which miserable abridgment is still entire in Ethiopic, and part of it preserved in Greek to this day.

Now it was that the original *Liturgy* of christians was also altered and made to comply with the later, or *Athanasian doctrines of the Trinity*, and by no less persons than Basil and Chrysostom, and the *Apostles' Creed* and *Doxology* themselves, were altered to the present form to confront the Arians. Now were Athanasius, Rufinus, Jerome, Hilary, and others, employed in transcribing so much out of Origen and Eusebius, those truly learned men of the old christian persuasion, as might supply the necessities of their party without the danger of losing their orthodoxy in the perusal, either of the original, or entire translations; for great care was taken to clear them all along of the old

Christianity in these matters, and to make them not inconsistent with the *Athanasian scheme*. Now this management soon became so common and of such good reputation, that it was rather pleaded for as meritorious. Now it was also that the ignorant Athanasians abused, or anathematized, the same more learned Ariens, Origen and Eusebius, those truly extraordinary persons, who in their own times were justly looked upon by the church as the greatest lights she had, who could scarcely afterwards be esteemed Christians."

Here then, if the authority of a man is to be admitted, who, in his search after truth, could not be influenced by worldly considerations; here truly "it must be painful to the pious heart to witness the depravity of mankind, in wresting, denying, and interpolating the sacred oracles of God."

LINDSEY.

FOR THE RELIGIOUS INQUIRER.

Mr. Editor,—Having lately received a letter from a Baptist friend, relative to the sentiments and practices of Universalists, it is my wish to set him right in some particulars, and by your leave, I shall do it publicly. I rather prefer this method, because I am satisfied that he would not willingly misrepresent our sentiments, particularly to me; and as many are probably less informed on the subject, it is an evident duty to disabuse them, by displaying our real sentiments, and attempting a justification. If such be your opinion, I will in this number, commence the publication of

FRIENDLY LETTERS TO A BAPTIST.

LETTER 1.

My dear friend,—I have carefully and repeatedly read your epistle relative to the sentiments and practices of Universalists. A portion of your remarks are superfluous, because they are predicated on the *supposed* influence of sentiments which we do not profess. Some others are directed against a course of conduct to which we plead *not guilty*. I shall first endeavor to rebut the allegations which are made without the support of *facts*, and afterwards acknowledge the correctness of the remaining charges, and plead the truth in justification. I grant, indeed, that I have written, for years, in defence of the doctrine which it is my happiness to believe, but I do not recollect an instance in which I have used *ridicule*, for I am not persuaded that it is *always* the test of truth. I am *not guilty* of using means to prevent the distribution of the Scriptures; but I have thought, and I do still think, that The American Bible Society is improperly conducted, and I consider it an engine by which much evil *may* be entailed on our country. History furnishes the most dreadful lessons, relative to the abuse of influence, when possessed by a privileged clergy; and these lessons are *written in blood*. It may be well to add, that the *fundamental principles* of the standing orthodoxy of the day, are the same as those professed by the clergy to which we have already alluded above.

We are charged by you with refusing to others, that food for the mind by which they might profit. So far is this from the fact, that it is the very reverse. A single instance may suffice. Our *Pulpits* are free for other denominations—Our *publications* for their correspondence. As to the renovating influence of the Holy Spirit, the Spirit of *Truth*, we believe in it as fully as you do. We are firmly persuaded that this Spirit frees the mind from the bondage of superstition, and translates us from the kingdom of darkness to the kingdom of light, and peace, and joy. You judge that those who arrogantly disbelieve that which they *cannot comprehend*, are blind leaders of the blind. My impression is, that he who would palm on another a tenet allowed to be *incomprehensible*, is indeed a blind leader. The scriptures nowhere inculcate the importance of a blind assent to any proposition, without the aid of the understanding. Their language is, Come, and let us reason together. Depend upon it, the moment a system requires the prostration of the rational faculties, it is divorced from the volume of inspiration. *Mystery*, unhallowed mystery, is the first title of the mother of abominations, and has crimsoned whole nations with the blood of the human race.

You suggest that we are much in fault, in our opposition to Missionary and Tract Societies. If you would *convince* us of this, use the weapon of the scholar,—the *pen*: but do not abuse both it and us. Convince us that the Missionaries *know* what the *gospel* is, before we are called upon to send them to christianize others. Persuade us, that they are clothed in the garments of salvation, and that they are shod with the preparation of the gospel of *peace*. Assure us by logical deduction, that those who are unfit to teach a country school, will be able to bring the wilderness of the heathen mind to the enjoyment of the fulness of the blessing of the Gospel of Christ. Show us by sound argument, that the doctrines which have laid the fairest portions of the earth in ruins, and under whose auspices, brethren have been nursed up to be mutual butchers, will bless the savages of the forest with a *different* and a *better* fruit. Then, and not sooner, can we gather with you in the Missionary harvest.

But what effects have the doctrines commonly believed accomplished, within our own knowledge? Let the Reports of Societies answer. A description of the profligacy of the citizens of Boston and New-York will afford a fair, but a dreadful answer, if *true*; if *not true*, what shall we say of the people who send out these reports? The profligacy of these places might furnish a *sample* of the lax manners of the Hindoos, but not a *contrast* to them.

*Tracts*, being scattered on the same principle which disperses Missionaries, are liable to the same objections. Many are *utterly false*, and known to be so by those who aid in their publication and distribution. Of this I can give you ample proof when you wish it. Is, or is not, this a sufficient objection?

My opinion of what are called revivals, or reformatations



has not yet been changed. I consider them generally, as the fruit of an excitement, as foreign from christianity, as was that which led to the crusades.—Means are used, and combinations formed, partaking more of the mercantile spirit of the times, than of the simplicity of the gospel. When votes are taken in public assemblies, and a system of rules laid down for accomplishing these purposes, as they have been, even by those of your denomination, it looks more like the bungling workmanship of man, than the operation of that wisdom which is without partiality. The whispering and the anxious meetings, particularly for females, and those in unseasonable hours—the means used to sever husbands and parents from the affection and obedience due from wives and children—are some of the unhallowed fruits of a system, which we are called on to support, under the pains and penalties of contempt in this world, and endless misery in the next. Call on me to support these charges, and I am ready. One circumstance frequently connected with the publicity of revivals, is worthy attention. They often appear first in papers remote from the scene of the reformation. From what motive this proceeds, I do not pretend to say; but I do say, that these accounts are frequently inflated so far beyond the truth, that people in the vicinity have obtained their first knowledge of the circumstance from publications issued *two hundred miles off*. As the immediate cause of such excitements sometimes leaves them, the animal passions most generally return to a point below the ordinary level, in which situation we learn, that the Lord has left the place.

Your friend,

MENTOR.

## RELIGIOUS INQUIRER.

SATURDAY, JAN. 1, 1825.

*"Earnestly contend for the faith."*

Our City subscribers are informed that they will be presented with their bills for the payment of the 4th Vol. of the INQUIRER, next week, or the week after. It is hoped that once calling will be sufficient.

Those who are in arrears for the FIRST, SECOND or THIRD Volume, are also informed, that as the Establishment has been transferred, their accounts must be immediately settled, and if not attended to without further delay, they will be lodged with an Attorney.

### NOTES ON THE SCRIPTURES.

Our third and last question is, what are the nature and duration of the punishment? The punishment is blindness, unbelief, and consequent suffering. Paul, in his epistle to the Romans, considers this point at length, & in a most clear and forcible manner. After describing the miserable condition of Israel, and showing that it resulted from their unbelief and sin, he asks, Hath God cast away his people? and replies in the negative. It hence appears, that much blindness and incredulity existed among the

Jews at that time, and that the apostle had a full prospect of their being entirely deprived of the gospel, though this did not happen, till they were scattered over the earth. Nothing more fully establishes the truth of scripture history, and confirms the explanation we have given of this punishment, than the past and present condition of the Jews. Formerly, they were highly distinguished by revelations from heaven, a knowledge of the true God, and signal prosperity; now, they are literally in utter darkness, weeping, and wailing, and gnashing their teeth, looking for the Messiah to come and restore them to the holy land, and to the enjoyment of the ancient glory and happiness.—And this process most clearly manifests the equality of God's providence. As in the legal dispensation the Jews were *first*, and the Gentiles were excluded from all their privileges, so in the gospel dispensation the Gentiles are *first*, and the Jews are *shut out* from all their felicity. Indeed, so obvious is this fact, and so wonderfully does it fulfil Christ's predictions concerning his nation and the Gentiles, that his prophecies wear the appearance of history. But this marked distinction is not strongly exhibited, till the Jews have lost their land, city and temple, till they are scattered over the whole earth, a reproach, a by-word and a hissing among all nations, and the Gentiles are in possession of greater blessings than they ever enjoyed. Tho' what has been said on the nature of the punishment might be thought sufficient, a few quotations from the apostle will place the subject in a stronger and more convincing light, by showing that the language of scripture and the language of facts accord. Speaking of his nation, he says, What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded; as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them; Let their eyes be darkened, that they may not see, and bow down their back alway. Having plainly discovered the nature of this punishment, and seen that it is inflicted on the Jews, let us attend to its duration, in doing which, we shall find new evidence that our exposition is thus far correct. Paul, writing to his Roman brethren on the subject of grace and works, for the purpose of showing that they were made partakers of gospel blessings through the grace of God, says, For I would not, brethren, that ye should be ignorant of this mystery, (*lest ye should be wise in your own conceit*.) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant with them, when I shall take away their sins. As touching the Gospel, they are enemies for your sakes; but as touching choice, they are beloved on account of the fathers. Again, addressing the Romans, he says, For as ye in times past have not believed God, yet

have now obtained mercy through their unbelief, (Jews) even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. From the scriptures, and the arguments that have been urged, we learn, that the punishment was unbelief and consequent suffering, and that it is to last until the fulness of the Gentiles shall have come in.

Having answered all the questions that were proposed on this text, and established our positions by scripture and existing facts, we might here close this note, were it not feared that some might entertain doubts concerning a few things, to which we have not directly adverted. It should then be well understood, that, as the term *everlasting* is limited when applied to *punishment*, it is also restricted when it is applied to *life*, and that this term (*everlasting*) should never be explained in a boundless sense, but when the word, or subject, to which it is joined, is *necessarily* unlimited. As no one would be willing to abide the consequences of admitting that the term *everlasting* is to be understood unexceptionably in a boundless sense through the New Testament, the point is virtually conceded, for this fact proves, that the extent of this word (*everlasting*) is determined, in all cases, by the subject to which it is applied. Ask any person by what authority this word is restricted in the Old Testament, and he will tell you, that the nature of the objects to which it is applied, not only justify, but absolutely require a bounded signification.—This rule is as necessary in understanding the New Testament as the Old, and unless it be constantly employed, the scriptures will be no plainer than a book of riddles. But lest any one should misapprehend us, or suppose this statement new or indefensible, we observe, that Dr. EDWARDS, in his reply to Chauncy, says, “*Everlasting*, reckoning the reduplication of it, occurs in the New Testament in one hundred and four instances; in thirty-two of which, it means a *temporary duration*.” HARTLEY remarks, “Now the Greek words rendered *eternal*, *everlasting* and *forever*, in the New Testament, do not, by derivation, stand for an absolute eternity; neither are they always used in this sense in the New Testament, the Septuagint, or Pagan authors.” Dr. PRIESTLY, writing on the passage in Matthew that we have been considering, holds the following language; “*everlasting punishment*, properly the punishment of an entire *period*, *age*, or *dispensation*.”

Having proved that the events mentioned in the last section of Matthew twenty-fifth happened while the then generation was on earth, yes, during the first forty years after Christ's crucifixion; that the Jews were set on the left hand, and the Gentiles on the right; that the punishment was unbelief and consequent misery, and that it will last till the fulness of the Gentiles shall have come in, we ask each reader to *search* the scriptures, that he may know whether these things are as we have represented them, and then to judge righteous judgment.

### REMEMBRANCE OF GOD.

*Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Eccl. xii. 1.*

No season in existence is better suited to religious impressions, or the delightful and confiding remembrance of our Heavenly Father, than the morning of life. Then, the heart, undefiled with the sins, unentangled in the snares of earth, can unfold all its affections in the smile of celestial love, and place all its regards on the most powerful and gracious Being in the universe. In this period, while the heart is extremely susceptible of good influences, and while it is constantly expanding under the care and kindness of earthly parents, how congenial and proper is a recollection of the great Parent of creation, who has blessed us into existence; furnished us with friends and comforts; guarded us from physical danger and mental suffering, and given us the earpest and emblem of a purer life, in the bliss of an approving conscience. A deep and constant sense of the presence and omniscience of God is peculiarly necessary to secure the young and the inexperienced against the temptations of vice; to strengthen their devotion to Heaven, and their good will to men, and to preserve to them the joy and tranquillity of innocence. It sustains them through all the treachery and slander of earth, by causing them to reflect, that, however they are misrepresented or forsaken by men, there is one Friend who will neither desert nor forget them, but who will invariably reward them according to the purity of their hearts. But the opposite course is replete with destruction, and we may prophecy with certainty, when the young forget God, and consider the wild and the unthinking happy, that they are in the high road to perdition, and that their fate is approaching with the rapidity of time. Those who have been unaccustomed to keep God in all their thoughts, and to make his law the rule of their actions, may believe it very difficult and unpleasant to remember their Creator at all times; but sin is the only thing that renders the thought of his presence disagreeable, or makes us wish to hide from his inspection. When our hearts approve, we have confidence in God, and are willing to come to the light, that our deeds may be known; but when we sin, we avoid the light, lest our deeds should be reproved.

It is sometimes urged, that youth is the proper season for innocent hilarity; that it would be not only injudicious, but cruel, to deprive the young of their festal hours, and that the cheerful enjoyment of life's golden morning is the warmest thankfulness to the Giver and Preserver of existence; but it is replied, there is a broad difference between a rational and pleasant use of time, opportunity and talent, and that wild and thoughtless waste of life's invaluable hours, which is called amusement, or pleasure. So often have God and religion been arrayed in terror and gloom, that many young persons are repelled from considering them, as they are associated, in their minds, with every thing which is awful and chilling. And from this



cause, they have been induced to think the most smiling face gave the fairest index of a tranquil heart, and that a serene countenance indicated anxiety and thoughtfulness. The truth is, God and religion have been misrepresented; and the young and innocent heart, desirous of happiness, and seeking to love and revere the Creator, has been driven from heaven, and made to fix all its affections on earth, and to find all its pleasures in the flitting shadows of this world. Had God been known, had religion been understood, a directly opposite course would have been taken, and the devotional and confiding remembrance of the Creator would have constituted the bliss of the young in this life, and their bright and brightening prospect of another. If a misapprehension of our Maker, and of his commands, have been productive of the most ruinous consequences to the youth, and if a knowledge of God be everlasting life, how important that they should know, remember and love him. For if there be any thing, which resembles the bliss of angels, it is the joy of a young religious heart. And the reason is perfectly obvious, for when the love of God renders us happy, it consequently excites us to communicate the felicity we experience.

But it should be well remembered, that, although we are now young, and surrounded with endeared friends and pleasant associates, age is rapidly approaching, and that our friends and acquaintances are falling, like autumn leaves, before the cold blast of death. Should we live to be old, our youthful companions may have gone to the land of silence, or to a returnless distance from us, so that the closing hours of existence may receive no light, but from the smile of God, or the joy of an approving conscience. But should the young and healthful portion of life be passed in sin and folly, premature death, or wretched old age may be expected, though wealth should pour forth its treasures with every breeze, and every human power should be employed to pluck from the heart its rooted sorrow. Old age, without the comforts of religion, or a well founded belief that our time and talents have been devoted to the noble purposes for which they were given, is verily dark and cheerless; but what reason have the young, who are wasting life's golden morning in vice, inconsideration and folly, to expect the evening of their mortal existence will be happy, or that their sun will go down in smiles? Can the prospect of an opening grave, and the hour of separation from kindred and acquaintances be viewed with tranquillity, when conscience upbraids for a mis-spent life, and lashes with a whip of scorpions? It is then of the last importance that our religion commence in youth, that it may gain increased power over the heart in each successive day, and finally sustain us in the hour of our extremest need. Idle and vain is the excuse, that is frequently brought, that a remembrance of God is entirely uncongenial to the feelings of the young, and destructive of all their innocent pleasures. This strange misapprehension has done extensive injury in our world, by persuading the youth to defer the consideration

of their heavenly Father, and the practice of religion, till old age, while each day more strongly confirms their habits of thoughtlessness, or crime, and makes a return to virtue and happiness less and still less practicable. How deeply important then, that religious principles should be received, and virtuous habits formed in early life, that sinful temptations may be successfully resisted, and that the faculties of the mind and the charities of the heart may be employed in the contemplation and love of a holy God, and in the observance of his paternal commands. This course will secure against the deceitfulness of sin, and render our hearts serene & joyous, whether our days be few, or many, or whether we receive the smiles, or the frowns of the world. If pure and unfeigned consecration of time and talent to God be of such vast moment to those, who are just commencing an eternal existence, let them remember their Creator, and keep his laws, for this will make it life to live, and joy and triumph to die.

"Haste then, improve that noble part,  
Worth all thy care, worth all thy art;  
*That must be noble which to God's allied,  
And worth all care, for which a Saviour died."*

### CHRISTIANITY.

Nothing, apparently, has received more attention than the doctrine and examples of Jesus Christ; yet few things have been less understood, or more feebly carried into practice. So true is this remark, that, should a body of men cordially accept the precepts of the great Teacher, and faithfully imitate his conduct, they would be as great a wonder in this age, as Christ was in the reign of Augustus. Men have been ready to do any thing for or against christianity, if they have not been solemnly commanded to make it the law of the heart and the life, but when this has been done, they have said, these are hard sayings, who can receive them? In this way, christianity has been more *effectually* disgraced and disproved, than it could have been, by the wit and talent of every infidel since the morning of time; and unless God shall raise up some bold and conscientious reformers of apostate christendom, we shall never see the professed disciples of Jesus demonstrate their sincerity by love and obedience. But let us not be discouraged, for although the history of Christ's pretended followers is written in letters of blood and fire, and although they have proved that they did not love God, by destroying men in the most cruel manner, we rejoice to believe that a gracious Parent has not forsaken the earth, and that he will render the gospel instrumental in the production of a great and glorious moral revolution. Let each one, then, lay aside every weight, and each easily besetting sin, and run with patience the race set before him, looking to Jesus for precept and example, and showing his love to his Master by paging his steps. Let no one hereafter consider himself a christian, unless he imitate Christ, and when this is the fact, may the flattery and menaces of earth no more divert him from his path, than attraction

and repulsion have turned the sun from the ecliptic. By such conduct, and prayers, breathed warm from the heart to the throne of God, christianity may be redeemed from its disgrace, and made the solace and ornament of this, and the hope and pledge of a better existence. With this view of the subject, let each one be engaged in fervent supplications to Heaven, and in the diligent use of his every talent, that righteousness and knowledge may abound, and the light of God constitute our moral day.

### DO THYSELF NO HARM.

This short and plain sentence comprehends all the prohibitions of the gospel; for when we injure others, we destroy the health and happiness of our own souls. Were people fully convinced of this truth, they would be far more scrupulous in their thoughts, words and deeds, knowing, that in the same degree they are kind and beneficent to all, they increase their own joy. Many have believed with the Jews, that they ought to love their neighbors and hate their enemies; but the gospel commands us to love our enemies, not simply that they may be advantaged, but also that we may be the children of God in heart, lip and life, and that we may prove our filial title, by exhibiting the temper of Jesus. But we should not only strive to prevent grief and compunction by the mild and christian treatment of all, but by such a vigilance over our thoughts and passions, as shall eventuate in peace, which the world can neither give nor take. Should these facts be well considered, and each reflect, that his enjoyment depends on his charitable feelings to all, and the government of his temper and affections,

The rage of war, the strife of tongues would cease,  
And o'er the earth would smile the sun of peace.

### CALUMNY REFUTED.

The last Telescope contains a letter from Doctor McAuley, in which Br. Pickering is entirely acquitted of the indecorous and unchristian conduct imputed to him, in an interview with Mr. John Tainter, who had made a public recantation of Universalism. This letter is the more gratifying, as it appears the Doctor gave circulation to this story *two hundred miles* from the place of his residence, and that he has promptly contradicted it, on learning its falsity. This letter, and the accompanying statements, not only exonerate Br. Pickering from any blame in the affair of Tainter, but also show the perfect inequity of Doctor McAuley in transferring the charge of misconduct to Br. Lisher.

### NORTHERN ASSOCIATION.

We have received the Minutes and Circular of the Northern Association of Universalists, which met at Whitehall, N. Y. Oct. 5, 1824, transacted the business before them, heard five sermons, ordained Br. Stephen Cook, granted letters of fellowship to Brs. Benoni Grant and Thomas Browning, concluded to retain Br. Babbit in the

Association, and adjourned to meet at Danville, Vt. on the first Wednesday and Thursday in October, 1825. The letters from the societies in the connexion and the intelligence from the ministering brethren are of a cheering character, intimating the advance of light and christian feeling in the North.

## MISCELLANEOUS.

### ANOTHER VICTIM

#### TO THE DOCTRINE OF ENDLESS TORMENT!

A few weeks since it was announced in the public newspapers, that Miss Louisa Moore, of Rome, or that vicinity, had strolled away from her friends to the village of Utica, where she put an end to her existence by hanging herself! She was evidently insane, but the cause of her derangement was not then published. We now learn, from the Utica Sentinel, that some months before her death, she had become a convert to the peace-destroying doctrine of Calvinism, and was a member of the Presbyterian church. Soon after this had taken place, she sunk under her apprehensions, and at last her dreadful impressions, as might have been expected, deprived her of reason, and led to the act which terminated her mortal existence.

Thus she has finally obtained a release from the torment of error, and we trust has found rest in the bosom of that Jesus, who came not to wound but to heal. O, may God grant that clerical artifice may be done away, and the gospel of peace by an universal prevalence restore that consolation to the world which all need and every benevolent soul desires.

*Gospel Advocate.*

It is ascertained that Br. BARZILLAI STREETER, has taken up his connexion with the church and society in Salem, Mass. and is about to remove to the city of Troy, N. Y. to minister to the Universalist Society in that place.—May the Lord smile upon his labors, and render them a lasting and extensive blessing to the people. *ib.*

### PROGRESS OF LIBERAL PRINCIPLES.

We understand that the Dutch Reformed Church in this city have passed a resolution, that hereafter, persons wishing to leave them and join the Universalist Church, shall be dismissed and recommended to it in the same manner as to any other christian church.

*N. York Christian Inquirer.*

### DEDICATION AND INSTALLATION.

On the 10th Nov. the new Church in Watertown, N. Y. was solemnly dedicated to the service of the ever-living God. An appropriate discourse was delivered by Br. Hosea Ballou, from Psalm 36, 7, 8.

On the 11th Nov. the Rev. PITT MORSE was installed as Pastor of the First Universalist Church and Society in Watertown and its vicinity. The sermon was delivered by Br. Ballou, from Rom. 1, 14, 15, and part of 16.

### ORIGINAL ANECDOTE.

#### ST. PAUL A CALVINIST BAPTIST!

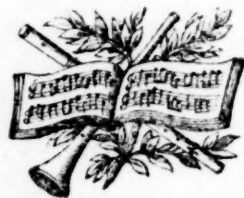
A member of a Baptist church in the town of G. lately asserted, in the hearing of a number of persons, that St. PAUL was a *Calvinist Baptist*. Should St. Paul, said he, arise from the dead, and preach in our meeting-house, no one knowing the man or his sentiments, and should the inquiry be made after meeting—"What denomination was the preacher of?" the universal answer would be—"he is a Baptist." A lady, sitting by, thought that it would re-

quire as great a miracle to make a *Baptist* of *St. Paul*, as it would to raise him from the dead, and introduce him into the meeting-house in G. But, continued she, should *St. Paul* deliver a discourse in this place, and affirm from the pulpit, that "God would have all men to be saved—that he would gather together all things in Christ;" what denomination should you conclude he belonged to? The Baptist, not knowing these were Paul's words, answered, "Paul would know too well to preach such a licentious doctrine as that!" But suppose he should so preach, resumed the lady, what should you call him? "Why I should say he was a despicable *Universalist*; and if he so preached I should leave the house immediately!" The lady presented him with a Bible, opened to those places in Paul's writings. He looked at them and exclaimed, "Ah! you have got a *Universalist Bible*, which ought to be burnt; if you hear to such delusion as that, you must be forever miserable." Comment is unnecessary.

*Christian Intelligencer.*

Br. DOLPHUS SKINNER, of Langdon, N. H. is about to remove to Saratoga Springs, N. Y. where his labors for a few Sabbaths have been remarkably blessed.—According to present appearances there will be a Society soon organized in that place. We have reason to believe that Br. Skinner will be usefully employed at Saratoga and its vicinity. He will have a fair opportunity of disseminating the doctrine of Christ among many inquirers who shall visit those medicinal and healing springs. *ib.*

### POETRY.



\*\*\*\*\*  
"Let every thing that hath breath praise the Lord."  
\*\*\*\*\*

### THE TEMPEST.

The tempest has darkened the face of the skies,  
The winds whistle wildly across the waste plain,  
The fiends of the whirlwind terrific arise,  
And mingle the clouds with the white foaming main.

All dark is the night, and all gloomy the shore,  
Save, when the red lightnings the æther divide,  
Then follows the thunder with loud sounding roar,  
And echoes in concert the billowy tide.

But though now all is murky, and shaded with gloom,  
Hope, the soother, soft whispers the tempest shall  
cease;

Then nature again in her beauty shall bloom,  
And enamour'd embrace the fair sweet-smiling peace.

For the bright-blushing morning, all rosy with light,  
Shall convey on her wings the creator of day,  
He shall drive all the tempests and terrors of night,  
And nature enliven'd again shall be gay.

Then the warblers of spring shall attune the soft lay,  
And again the bright flow'ret shall blush in the vale;  
On the breast of the ocean soft zephyrs shall play,  
And the sun beam shall sleep on the hill and the dale.

If the tempest of nature so soon sink to rest,  
If her once faded beauties so soon glow again.

Shall Man be forever by tempests oppress'd—  
By the tempests of passion, of sorrow, and pain?

Ah no! for his passion and sorrow shall cease,  
When the troublesome fever of life shall be o'er;  
In the night of the grave he shall slumber in peace,  
And passion and sorrow shall vex him no more.

And shall not this night, and its long dismal gloom,  
Like the night of the tempest, again pass away?  
Yes! the dust of the earth in bright beauty shall bloom,  
And rise in the morning of heavenly day!

### MARRIED,

At New-Haven, Mr. Frederick Lines to Miss Nancy Bradley; Rev. Seth Bliss to Miss Jenet Root.

At East-Haddam, Mr. Ezekiel Clark, of Haddam, to Miss Lucy Swan.

At Chatham, Mr. Jeremiah Stow to Miss Clarissa Dickens.

At Haddam, Mr. George Hopkins to Miss Eliza Gladwill.

### DIED,

In this city, on the 15th ult. Mrs. LUCY BEEBE, wife of Mr. Adon Beebe, aged 55 years. The deceased sustained a fair, an exemplary character, as many, who live to bless her memory and deplore their loss, can abundantly testify. She was a member of the Baptist church for nearly thirty years, and adorned her christian profession by a christian life.

In Chester county, Penn. Rev. John Crutcher. He was in the pulpit, and had just given as his text—"We must all appear before the judgment seat of Christ," when he fell and instantly expired.

At St. Vincents, Maj. Champion, commandant of the garrison at that place—killed by a soldier, who was arrested.

### BOOKS

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